This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Philadelphia Yearly Meeting. Memorials Concerning Deceased Friends. 1869

C
8310
266.32

C 8319.266.92

HARVARD COLLEGE
LIBRARY

THE GIFT OF

HAVERFORD COLLEGE LIBRARY

HAVERFORD, PENNSYLVANIA

MEMORIALS

CONCERNING

DECEASED FRIENDS:

MEMBERS

OF

PHILADELPHIA YEARLY MEETING.

PHILADELPHIA:
FRIENDS' BOOK STORE, NO. 304 ARCH STREET.

1869.

MEMORIALS

CONCERNING

DECEASED FRIENDS:

MEMBERS

OF

PHILADELPHIA YEARLY MEETING.

PHILADELPHIA:
FRIENDS' BOOK STORE, NO. 304 ARCH STREET.

1869.

8319.266.92

HARVARD COLLEGE LIBRARY
GIFT OF
HAVERFORD COLLEGE LIBRARY
Jan 9, 1936.

W. H. PILE, PRINTER.

E

CONTENTS.

	Page.
ELIZABETH EVANS, ...	5
WILLIAM EVANS, ...	16
HANNAH GIBBONS, ...	36

MEMORIALS

CONCERNING

DECEASED FRIENDS.

Memorial of the Monthly Meeting of Friends of Philadelphia, for the Southern District, respecting our late beloved friend, ELIZABETH EVANS.

SHE was the daughter of John and Rebecca Barton, and was born in Newton, Camden Co., N. J., the 2nd of First month, 1794. Having naturally a lively social disposition, her company was attractive to many, and she was often led into gaiety and frivolity among her young friends, thus making work for repentance. In the mercy of her compassionate Lord and Saviour, when about the nineteenth year of her age, she was favored with a renewed and powerful visitation of his Spirit, and brought under deep-felt conviction for sin.

Great inward conflict was her portion, causing her often to retire to solitary places, where, unobserved, she might wrestle in spirit for divine

forgiveness and that peace of mind which the Lord alone could give. Having bowed in reverent submission to His will, sacrifices in obedience to apprehended duty were made, and she found herself restrained from indulging in some things in which she had previously taken delight, and was led into great plainness and simplicity in dress and manner. From this time the work of grace in her heart appears to have gone steadily forward, and so marked was the change produced in her conduct and conversation, that it soon was evident the resolution had been formed, in humble child-like dependence on divine support and guidance, "Let others do as they may, as for me, I will serve the Lord."

During this interesting portion of her life, she was favored with the Christian counsel and encouragement of that deeply experienced minister of the gospel, Richard Jordan, then a member of the same meeting, and whom she ever afterwards greatly loved as a father in the Truth.

During the earlier portion of her religious life, many deep and painful baptisms were allotted to her, doubtless for the further purification of her heart, and as a preparation for the solemn work of the ministry, into which she was soon called. But she did not venture to engage in it until her mind was clothed with the fear that all the

good she had thus far known, would be withdrawn if she did not yield to the impressions of duty. She first spoke as a minister at Newton Meeting, in the year 1815, when in the twenty-second year of her age, and in the Third month, 1818, she was acknowledged as a minister of the Gospel, by Haddonfield Monthly and Quarterly Meetings.

In the First month, 1819, she was furnished by the same Monthly Meeting with a minute of unity to visit the meetings within the limits of Bucks Quarter, and also some meetings in her own Quarterly Meeting; and during the five succeeding years she was repeatedly engaged in other religious services with the unity and approbation of her friends. The state of mind in which she entered upon one of these weighty engagements, is thus described in a letter to a friend: "I may truly say I went in fear, and in much trembling, but I found the preparatory baptism was good for me, and was renewedly made to feel from whence all true help cometh."

Thus relying in simplicity of heart upon the unfailing Helper of his people, and endeavoring to keep near to Him in spirit, she experienced preservation and an increase of ability to proclaim the riches of redeeming love, and extend the invitation to come, taste and see that the Lord is

good. After returning from a visit to several of the Quarterly Meetings in the year 1824, she thus gratefully acknowledged the aid received: "My mind is tranquil and satisfied; we can say of a truth we served a good Master, and we always found Him near to help in the time of need. It is a most serious time to go abroad, but as humility is abode in, and the Arm of Power confided in, and prayer constantly exercised, all is made easy: we were wonderfully preserved."

In the Twelfth month, 1824, she was married to our late beloved friend, William Evans, and soon after became a member of this Monthly Meeting.

To her husband she was an affectionate companion and true helpmeet, sympathizing with him in his religious exercises, and in seasons of trial and difficulty. She united with him in a godly care over their children, endeavoring by precept and example, to train them up in the fear of the Lord, and love of the principles and testimonies of our Society.

Endeavoring to serve the Lord with a dedicated heart, much labor in the ministry of the Gospel fell to her lot during the remaining thirty-seven years of her life.

In the course of her religious labors, beside the diligent attendance of the meetings to which

she belonged, visits in obedience to apprehended duty, were made to all the meetings of Friends composing Philadelphia and New York Yearly Meetings, and family visits within the limits of this and other Monthly Meetings. All the Yearly Meetings in this country, at that time, except North Carolina, were successively visited, together with many of the meetings belonging to them. In all these services she had the approbation of her friends, and they appear to have been acceptable to those visited.

Knowing the source from whence true Gospel ministry proceeds, and waiting in prostration of soul for the direction and quickening influence which the Lord in condescending mercy imparts to his depending, single-hearted children, she was often made an instrument of good to others. Very fervent and impressive on many occasions were her gospel communications, enforcing the great truths which she had herself learned in the school of Christ, especially the need of regeneration and of thorough submission to that Grace, which alone can sanctify the heart and prepare it for the Lord's service. She was frequently led to address those in the younger walks of life, and with pathetic earnestness, entreat them to dedicate their hearts to the blessed Redeemer who died for them, and was still tenderly wooing

them by his Spirit; inviting them to take his yoke upon them, and bear his cross with holy magnanimity, that thus they might find rest to their souls, and partake of the joys of his salvation. The word of alarm and warning was often sounded by her in Christian love, to arouse the lukewarm and indifferent, and also the rebellious, while to the struggling burden bearers, and the mourners in Zion, sympathy and encouragement were extended, with the assurance of their being regarded by Him who seeth in secret, and who rewardeth openly.

The principles and testimonies of our religious Society were very dear to her. She often found it her place to exhort our members to support faithfully the Discipline established in the wisdom of Truth, as a hedge for their preservation, and she warned them against in any manner departing from the alone sure foundation, Christ Jesus, the Rock of Ages, on which our faithful predecessors in the Truth were concerned to build.

She greatly desired there might be a succession of upright standard bearers preserved in the Church; and on one occasion in the Yearly Meeting, spoke of the faithful worthies who had been gathered to their everlasting rest, beyond the strife of tongues; and, alluding to the vacancies

thereby made, quoted the command: "Strip Aaron of his garments and put them upon Eleazer his son." She craved that our young Friends might be clothed with the garments that clothed some of these, and that they might walk by the same rule, and mind the same thing. "Their God still lives to qualify, dignify and beautify the members of his Church, and if those who are tremblingly alive to the cause, keep close to their exercises, they will be prepared to take the places of those who have been removed; the mantle of Elijah will rest upon Elisha."

Her faith in our Lord and Saviour Jesus Christ as a Divine Redeemer who gave himself for the sins of the world, and is our Advocate and Intercessor with the Father, was strong and steadfast; and she most firmly believed in the efficacy of his atoning sacrifice. She frequently adverted to the necessity of implicit obedience to the teachings and monitions of the Holy Spirit; the light of Christ in the heart, and expressed her full faith in its guidance and direction, even in the ordinary affairs and events of life, when this was sought in honesty and sincerity.

In disposition she was open-hearted and cheerful, and manifesting a warm interest in the welfare of her friends, especially those of the younger class, she was much beloved by many of them,

and was, we believe, instrumental in the Divine hand in drawing some into the safe, but narrow way which leads to life and peace. The last time our beloved friend spoke in the ministry at her own meeting, she addressed the young men particularly, and said that nothing would give her greater joy, now, in the decline of life, than a firm belief that there would be raised up in that place a little army, who would stand as testimony bearers to the Truth, and she hoped there might be such raised up, who would be faithful to that cause which she most ardently loved, and which, though conscious of many short comings, she had endeavored to advocate and uphold. They were exhorted to keep inward and retired, and not allow the many discouraging things which surrounded, to have an undue influence on their minds.

She was often humbled under a consciousness of the infirmities and weaknesses incident to human nature, and made sensible of her deficiencies in the sight of Infinite Purity; she therefore felt the need of constantly watching unto prayer, craving preservation from day to day, and strength to overcome every obstacle in her heavenward journey. When drawing towards the close of life, she gave expression to her feelings in the following impressive words: "I have not a wish

to be elevated one step above the condition of a true and sincere beggar at the footstool of mercy and the throne of grace, for I believe it is the only safe place for an immortal soul that is still clogged with the shackles of mortality, and beset with the temptations and buffetings of an unwearied adversary. How good and how sustaining it is to remember that we have an High Priest, Jesus Christ, the eternal Son and Sent of the Father, who is touched with the feeling of our infirmities, who was tempted in all points like unto us, yet without sin, and who is able and willing to succor all them that are tempted; and who is our Advocate with the Father."

During a number of the last years of her life, she was afflicted with disease which at times threatened serious consequences, but she did not allow her sufferings to interfere with a cheerful performance of her domestic and social duties, whenever able, nor to abate her deep interest in the welfare of our religious Society, nor lessen her anxiety to be found faithfully performing the work assigned her in the church of Christ. A short time before her decease, she accompanied her husband on a visit to a friend, near Salem, N. J., and to attend Salem Quarterly Meeting. In the meeting of Ministers and Elders, she said she had dwelt much on the language, "Men

ought always to pray and not to faint." That while she had no unity with the spirit of activity which was so much afloat in the present day, and which leads to the repetition of mere words, she believed the state of the church called for deep indwelling and travail of spirit before the Lord. To this she encouraged all, and expressed the belief that there were some struggling ones, who were silently pleading, as at the Master's feet, for preservation, begging for themselves and for the church. That the Lord regards such as these, and would continue to regard them; they wear the sackcloth underneath, and this is right, and that such were the salt of the earth. And although discouragement might so abound, that some who were thus exercised, might conclude they were of the hindermost of the flock, or might even doubt if they were of the flock of Christ at all, yet, as they struggled to maintain the warfare, preservation would be experienced: that it was in the night season Jacob wrestled with the angel, and it was declared of him, "As a prince hast thou power with God, and hast prevailed." She mentioned what a mercy it was that we have an High Priest who is touched with a feeling of our infirmities, and that she wished to encourage all to persevere in this deep inward fervent prayer, believing that as such an exercise

was maintained by those who mourned for the desolations of Zion, "Judges would be raised up as at the first, and counsellors as at the beginning," adding, "it is my firm faith and belief that it will be so, though I may not live to see it."

Early in the following morning she was taken ill at the house of the friend where she was staying, and quietly passed away, about an hour after the commencement of the attack. She died in the 14th of the 11th month, 1861, in the sixty-eighth year of her age.

Having through Divine goodness and mercy been enabled to hold fast the faith and retain her integrity and love to her dear Redeemer to the solemn close of life, we have the consoling assurance, that, when thus suddenly called, she was found with oil in her vessel, and her lamp trimmed, prepared to go forth and meet the Bridegroom of souls;—and, we may reverently believe, has been permitted in the Lord's mercy to enter into His everlasting kingdom of joy and peace.

A Memorial of the Monthly Meeting of Friends of Philadelphia, for the Southern District, held Ninth month 23rd, 1868.

From a belief that much encouragement may be derived by survivors, from contemplating the consistent example of those who during a long life have been dedicated to the Lord's service, and enabled through obedience to His Holy Spirit to promote the cause of truth and righteousness in the earth, we are engaged to preserve a memorial of our beloved friend William Evans.

He was the son of our late valued friends Jonathan and Hannah Evans, and was born in Philadelphia the 5th day of the Tenth month, 1787; and during his whole life was a member of this Monthly Meeting. From memoranda which he states he believed it right to preserve of the Lord's dealings with him, it appears he was of a quick, lively disposition when young, and disinclined to restraint, which increased as he grew older. The society of religious people was irksome to him, and he sought the company of those whose passions and propensities, were unsubjected to the Cross of Christ. By pursuing this course he remarks, "Corruption strengthened, the innocency of childhood was tarnished, and my carnal appetites began to seek indulgences, totally

at variance with purity of heart, and that life which my parents earnestly labored to inculcate and keep their children in."

While learning the business which he afterwards followed, he was exposed to many temptations, being much separated from the care of his anxious and exercised parents, and subjected to intercourse with those who knew little or nothing of the work of religion. In this season of danger Divine mercy was extended to him, and he was kept from falling into the evil habits and conversation of some of his young companions.

It was the practice in his father's family frequently to read aloud in the Holy Scriptures, and the writings of Friends. On one occasion when collected for that purpose, he was brought into much contrition by reading William Leddra's epistle written the day before his execution. "It was," he says, "an extraordinary visitation of heavenly love, the savor of which continued many days," producing a sense of his sinful, impure condition; and fervent desires were raised after holiness. "The Light of Christ shone clearly into my heart," he remarks, "showing me that many of my habits were contrary to the Divine purity, and must be abandoned—that many of my words were light and unsavory, and a guard must be placed at the door of my lips. Love

flowed into my heart toward my gracious, Almighty Parent pre-eminently, and then towards all men as brethren and creatures of the same all-powerful Hand. I desired above all things to be with Jesus, and to know Him to continue with me, and at that time it seemed as if He did condescend to manifest himself in a clear manner, so that his countenance was lovely, and I walked under his guidance and protection with great delight. It was the baptism unto repentance, the day of my espousals, the beginning of a new life; and while favored with these heavenly feelings, I thought nothing would be too hard to part with in obedience to the will of my Saviour."

He was at this period about seventeen years of age, and although he had set out in earnest to walk in the straight and narrow way, he found that his evil propensities were still strong, and his soul's enemy unwearied in endeavors to overcome him. For want of keeping on the watch, he yielded to temptation, and was thereby introduced into much conflict and distress, and made sensible of the Divine displeasure; yet in the midst of judgment, the Lord remembered mercy, and through the operation of His blessed Spirit, brought him again to tenderness of heart, and humbled him under a sense of unworthiness of his condescension and love.

About the twentieth year of his age, he appears to have passed through many baptisms and mortifying dispensations, doubtless designed for his purification and refinement. He also experienced seasons of Divine consolation, wherein he says he was enabled to pour out his soul before the Lord, and fervently craved to be made one of his children, and to serve Him all the days of his life. At one period, when passing through a time of great seeming desertion, the enemy took advantage of his bereaved condition, and started the doubt whether Jesus Christ was his Saviour, and insinuated that he had never heard his voice.

Not being able to feel that faith in the Lord Jesus Christ which he thought he once possessed, "great distress and anxiety," he says, "came upon me. I searched the Holy Scriptures and diligently read various religious works which I hoped would restore the lost pearl, but it was all in vain. I was utterly unable to regain my faith in Christ, which had been an anchor to my soul in many tossings and tempests." For a long time he was kept in this condition, until he ceased searching books or striving to satisfy himself by argument. "I looked up to my Heavenly Father," he remarks, "but all was hid from me, and I wondered how it was that I should be unable to believe in the Lord Jesus Christ, who I had

been taught and never had doubted was the Saviour." Through this distressing conflict, he was kept steadfast and patient; and one evening while walking out for meditation, with his mind turned towards the Lord, he says, "He whom my soul sought above all things, suddenly came to his temple, and by His Holy Spirit gave me to see that He alone is the author of that faith which entereth within the vail and giveth victory over the world, the flesh, and the devil; and that it is not founded merely on what is read, but is really of the operation of God on the heart. I rejoiced exceedingly and gave thanks to Him who is worthy of all praise and honor, and who will not give his glory to another. I could now firmly believe in the Lord Jesus as my Saviour, because of the renewed revelation of the Holy Spirit giving me that faith in Him, and through mercy I have never since been permitted to feel any doubt respecting his divinity, his mediation, or any of his offices in the redemption and salvation of man. I record this under a sense of my own nothingness, and for the purpose of exalting the glory of his grace, believing that the foundation of true gospel saving faith, is the immediate manifestation of the Holy Spirit, and it is this which draws the dedicated soul to Christ, and enables it to believe in Him savingly, to rely

upon and to follow Him as our Redeemer, and the Captain of our salvation."

He referred to this dispensation later in life, as a peculiar favor and blessing: and it was no doubt a means of preparing him firmly to defend the fundamental doctrine of the divinity of our Lord and Saviour Jesus Christ, when in after years it was openly denied by many under our name, and also to preserve him from the error of regarding the Holy Scriptures as the origin and ground of that faith which comes only through the operations of Divine Grace in the heart. "The Scriptures," he remarks, "are an invaluable record of all those things most surely believed by the faithful followers of Christ, who have the opportunity of reading them; but it is God alone, who can give true and saving faith in his beloved Son, and in the truths of the Gospel, and it is by his mercy we are preserved to the end in the possession of that faith."

After commencing business on his own account, he had great fear of bringing a shade or reproach on the profession of the Truth, or upon our religious Society; and whenever anything presented, however profitable, which appeared to conflict with either, he felt most easy to decline engaging in it. His business was small, and on one occasion he was brought under concern lest it should

not prove adequate to his necessities; but his gracious Master condescended to show him that if he was faithful to his requirings, he should never want for food or raiment. "The language and impression was so clear," he says, "humbling my heart before Him, that I believed his word; and thereby proved that that faith of which He is the author, is the substance of things hoped for, the evidence of things not seen. My mind firmly and peacefully rested in it, as much as it would have done in an independent estate, although no change in my business very soon occurred."

Not long afterwards an opportunity presented for engaging in more extensive business, and he felt strongly inclined to embrace it, especially as that which he was then pursuing had been seriously interfered with by the war, so that it appeared doubtful whether it it would support his family. A secret uneasiness, however, attended his mind in reference to the change, and he remarks—"my doubts increased, and one day sitting in our religious meeting, it plainly appeared to me that though the mind may be able to compass much, yet beyond its capacity it cannot go. If all its energies are enlisted in the concerns of the world, and their pressure is as great as it is capable of bearing, the all-important work of religion must be neglected." These impressions

made him afraid to risk his everlasting salvation for the sake of worldly emolument, and led him to the conclusion that it would be safer for him to decline the offer; and when this was done his mind was made easy, and he was able to repose in humble confidence in Divine Providence; "remembering," he says, "that the earth is the Lord's, and the cattle on a thousand hills, and He in inscrutable wisdom and kindness, will dispense what He knows we need." Subsequent events showed that if he had followed his own inclination and judgment on the occasion referred to, he would probably have become involved in great embarrassment and anxiety, and perhaps been disqualified for that service in the Church which his divine Master designed for him.

In the 12th mouth, 1811, he was married to Deborah, daughter of Aaron and Abigail Musgrave. This union did not long continue—his beloved wife being removed by death in the Sixth month, 1815.

He had very clear openings into the character and qualifications of a minister of the Gospel, several years before he was called to the service himself. They produced the conviction that all who are rightly placed in that important office are made ministers by Christ, and that which they preach should be from the direct openings

and communications of His Spirit. "These things," he says, "I was favored to see in the light of the Lord Jesus, and at times I felt as if I could stand forth as a servant under his authority, to proclaim the glad tidings of life and salvation, and gather souls in the gospel net." Again he writes, "Neither the most extensively gifted nor those of the largest experience, have anything of their own to communicate which can really profit the people. All must reverently wait upon Him, without whom they can do nothing, and it is only as He opens the spring and causes it to flow afresh, that any, the least or the greatest, are authorized and qualified to attempt to minister to others."

With these convictions of the solemnity and importance of the work he was called into, and prepared for by submission to the humbling power of Truth, he first appeared in the ministry when acompanying his mother and another female minister on a religious visit to New England, in the year 1817, in a sitting in a family where they made their home. His belief of his call to this weighty service was renewed and much strengthened by the public testimony of a beloved friend, when not long after he was brought under exercise at his own meeting, and on which occasion he yielded to the divine requiring.

In the year 1820 he was attacked with yellow fever, and such was the violence of the disease, that there appeared little prospect of his recovery. "For several days during this sickness," he remarks, "the beams of the Sun of righteousness were entirely withdrawn, and the sentence of death seemed to have gone forth. All my former experiences were perfectly obliterated, and there appeared nothing left upon which I could ground my hope of happiness." After some time his confidence in Divine mercy was gradually restored—some passages of Scripture were opened, and the views he was again favored with of the humility and purity indispensably necessary for a minister and servant of Christ, raised the belief that the Divine hand was still at work. The language that perhaps "this sickness was not unto death, but for the glory of God," raised a further hope, that he was not cast off, but that the Lord would again have mercy, and that it would prove the means of preparing him more acceptably to come up in his service.

He was acknowledged as a minister in the Second month, 1822; and being preserved in a humble, watchful state of mind, depending upon Him who had conferred the gift, he was enlarged in divine knowledge and utterance. Being careful to wait for the fresh putting forth of the Good

Shepherd, his words were accompanied with life and power, rendering his ministry remarkably baptising and edifying. He was often led to dwell in his public communications upon the importance of attention to the guidance and teachings of the Holy Spirit, exhorting his hearers, with much fervency, to yield obedience to the Divine will manifested in the secret of the heart, and showing with clearness that the pathway to peace and happiness, was through the operation of the Cross of Christ. His appearances in prayer though not frequent in our religious meetings, were very weighty and impressive, and when so engaged he evinced much brokenness of spirit, manifesting his sense of the awfulness of that solemn engagement.

His first religious visit with a minute, was to attend the Yearly Meeting held in Baltimore, in the year 1823. From that time to 1854 he was frequently engaged, with the unity of this Meeting, in religious service. During that period, he visited all the meetings of Friends in our own Yearly Meeting, and with few exceptions, those constituting the other Yearly Meetings in this country, and some of them several times. In returning the minutes granted, on the completion of these visits, he frequently acknowledged with much feeling, that in the prosecution of them he

had mercifully experienced from season to season Divine help, qualifying him to perform the services to the relief and solid peace of his own mind.

Being much redeemed from the love of the world, he was enabled to keep temporal things in their proper place, relying on the faithfulness of Him who had given him in early life the assurance he should not want for food and raiment. Although engaged in a business that depended for its success more than some others on close personal attention, yet he freely left it when called to go forth in his Master's service.

He felt a lively interest in the guarded religious education of the youth of our Society, and his services in promoting this important concern, were very valuable and highly appreciated by those associated with him in the management of schools.

He was a practical believer in the necessity of waiting for and relying upon the openings of Truth, to qualify for right decisions in the Church; and being endued with a sound discriminating judgment, he was much occupied and very useful in attending to the affairs of the Society, and he filled for a considerable time several important stations. In reference to the necessity of silent waiting as a qualification for

religious service, he writes :—"There are many lessons to be learned in silence as well as in speaking; and to be brought into a state of child-like docility and obedience to the leadings of our heavenly Shepherd, seems to be the principal end of all the dispensations of His wisdom. The haughtiness of man must be laid low, and the Lord alone exalted in that heart which is prepared to be acceptably engaged in his service. In a state of deep humility and patient waiting upon Him, we become prepared to discern the motions of His Spirit, and in simplicity to yield compliance therewith. There is as much need to learn to be still and to know the active, forward disposition of the human mind reduced to subjection, as there is to experience a willingness wrought to perform the Lord's will when it is manifested. He is a wise Master Builder, and if we abide under his preparing hand, He will fashion us into vessels and instruments for his use."

Being grounded by heart-felt conviction in a belief of the authenticity and divine authority of the Holy Scriptures, the divinity of Christ, and the efficacy of his propitiatory offering for the sins of the whole world, he was brought under much concern and exercise, in consequence of the attempts to invalidate these all-important

truths, and he believed it to be his duty to stand firm in the support of them. In common with many faithful Friends, at a later period he was introduced into much sorrow and anxiety, at the unsettlement manifested by many in profession with the Society, and viewed with great concern the efforts which the adversary of all good was insidiously making to introduce new views and practices, and draw away the members from a consistent support of our ancient doctrines and testimonies. He was frequently engaged under deep religious feeling to point out the consequences which must result from such departures; and earnest were his exhortations to his fellow members to uphold the standard of Truth to which our early Friends were instrumental in gathering so many, illustrating by their holy lives and peaceful deaths, that they had not followed cunningly devised fables.

In the Twelfth month, 1824, he was married to Elizabeth Barton, who was at that time and until the close of her life, a highly esteemed minister in our Society. She was a true help-meet to him, and tenderly sympathised with him in his exercises and trials, strengthened and encouraged him in the performance of his varied duties, and shared with him in godly concern and care for the preservation and true welfare of their children.

In the Eleventh month, 1861, his beloved and valuable wife was suddenly removed by death. This solemn event plunged him into deep affliction, but an undoubted evidence was mercifully given him soon after his bereavement, that her redeemed spirit was partaking of the joys of God's salvation; which, he writes, "raised thanksgiving to the Lord my God, who had been with me all my life long, fed me and kept me unto this day, in the hope that He would still condescend to be with me, sustain my head above the billows, and keep me in the hollow of his Omnipotent Hand, so that I may be enabled to fill up the measure of suffering and duty that He may still allot, and know all my sins to be forgiven, and my garments washed and made white in the blood of the Lamb, and be accepted at the last by my gracious Redeemer."

The shock given to his nervous system by this sudden and unexpected event, was great and irreparable. His sight failed rapidly, and it was not long ere he was unable to see to read or to write. To one whose mind had always been active, and who had accustomed himself to employ much time in the use of the pen, or in the perusal of works congenial with the tone of his thoughts and feelings, this was a privation keenly felt. But as he was thus cut off from some outward sources of mental enjoyment, his atten-

tion was more and more withdrawn from external things, and in reverent retirement centered on the inward manifestations of the Holy Spirit. In this deep introversion he was often brought into low places and close searching of heart; producing very humiliating views of himself, of his attainments in the way of holiness, and of his faithfulness in occupying the gifts, and making a right return for the manifold mercies bestowed upon him. Not, as he said, that he found anything laid to his charge, or that there was any known duty which he had refused to perform; but such was his sense of the frailty of human nature, and the awfulness of the soul, when unclothed of mortality, being ushered into the immediate presence of infinite and immaculate Purity, that he felt there could be no hope for him, nor for any, but as in immeasurable condescension, an undoubted assurance was granted of acceptance through that Saviour who died for poor lost man, and whose mercy covered the judgment seat.

Although much restricted by want of sight, and the continued though gradual decline of strength, from going far from home, he frequently attended different meetings in the city, and occasionally visited one or more in the country, at no great distance. It was always a source of satisfaction

to him thus to mingle with his friends, to unite with them in waiting on the Lord, and in seeking for ability to render to Him acceptable worship in spirit and in truth. He was preserved in watchfulness over himself, and under an abiding concern that in his declining years he might do nothing that would bring a shade over the blessed cause he had so long espoused. His ministry, though not frequent, continued to be lively and weighty; sometimes inviting the young to take the yoke of Christ upon them, so that they might secure the proper enjoyment of the things of this world, and a well grounded hope of admittance into the company of saints and angels hereafter; and calling on his fellow members not to rest satisfied with anything short of complete sanctification: that being grafted into Christ, the living Vine, they might be made fruit-bearing branches, and through the renewings of the Holy Ghost, bring forth much fruit, to the glory of God the Father.

In the flowings of gospel love towards his fellow men, and especially towards those of the same household of faith, he often expressed his fervent desire for their establishment and growth in the unchangeable Truth; on several occasions remarking he felt that if he had but bodily ability, and it was his Master's will, he

could cheerfully go forth once more through the Society, to preach the glad tidings of salvation.

As disease took stronger hold of his system, his breathing became much affected, and in the winter of 1866–67, he was unable for many days together to bear a recumbent position, so that it was difficult for him to obtain refreshing sleep, or to procure rest for his weary frame. His suffering, which was often great, was borne without complaint or murmur, often remarking that though he found the infirmities of the flesh as much as he could well endure, they were doubtless permitted in Divine wisdom, and were intended for his further refinement.

During his long confinement he continued to maintain a lively interest in the welfare of our religious Society, manifesting on different occasions the earnest travail of his soul that Friends might be drawn more nearly together in the love of the gospel, and be willing faithfully to support the doctrines and testimonies, which he believed the great Head of the Church had raised up the Society to exemplify to the world. He was frequently visited by many of his beloved fellow members, ministers and others, and many precious opportunities were thus afforded for retirement before the Lord, and not unfrequently he was clothed with ability to minister to those present,

as were others to speak in the language of comfort and encouragement to him. On more than one occasion he expressed his earnest desire that nothing might be said by any by way of commendation, nor, unless they felt divinely authorised, speak as though his salvation was secured, for he felt that the watch and the warfare must be continued to the end, if the crown immortal was through mercy obtained. Notwithstanding these humble views of himself, and the care manifested not to presume on any past experiences, he on more than one occasion intimated that his gracious Master had given him an assurance that when done with time he would be admitted into everlasting rest.

During the time of holding the Yearly Meeting in the Fourth month, 1867, he was frequently brought under much exercise. The separation from his friends when thus gathered to transact the affairs of the Church, a work which had long been dear and deeply interesting to him, was keenly felt; but was borne with patience and resignation. At different times his spirit was bowed in sympathy with his brethren, earnestly desiring that the various important subjects before the meeting, might be resulted under the authority of Truth, and rejoicing when he heard

of seasons of Divine favor being granted to the assembly.

The gradual aggravation of the symptoms of his disease continued, there being increased feebleness of the circulation and almost constant difficulty of breathing. During the last few days of his life, he conversed very little, not only because the oppression made it difficult for him to speak, but his mind appeared to be fixed in the contemplation of the change that awaited him, and in being fervently engaged to be found ready when the summons came.

His decease took place on the morning of the Twelfth of Fifth month, 1867; his redeemed spirit gently and peacefully leaving its suffering tenement of clay.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Testimony of Birmingham Monthly Meeting, held the 27th of First month, 1869, *concerning our late friend*, HANNAH GIBBONS.

To commemorate the condescending goodness and power of our Heavenly Father in raising up from time to time, bright examples of Christian purity and meekness, and for the encouragement and instruction of those who are to follow after, we feel engaged to preserve a record of the life and experiences of our late beloved friend HANNAH GIBBONS.

She was the daughter of Joshua and Mary Pusey, valued members of London Grove Meeting, Chester County, Pennsylvania; and was born the Eighth of Second month, 1771.

In some memoranda of her early religious impressions, she writes: "Being made sensible of the visitations of our Heavenly Father's love, which were very precious to me, I was led to desire a continuance of them, and a sense was given me, if I did not strive to be a good child I should not be thus favored. As I advanced in years I was often tempted to deviate from the 'straight and narrow way,' and as often was brought under condemnation, though no one knew it, but Him who in mercy had administered it. After I grew to womanhood, I met with disap-

pointments and cross occurrences which greatly humbled me, and tended to break down my strong will; so that I was as one chastened of the Lord; under which the language of my heart at times was, "Turn Thou me, and I shall be turned, for Thou art the Lord my God." In this humiliating season it was given me to believe that my Heavenly Father would require me to open my mouth in his cause among the people; which was very weighty to me, and gladly would I have felt excused from such a prospect."

It was about the twenty-sixth or twenty-seventh year of her age that she first appeared as a minister, whilst accompanying a Friend on a visit to the families of her own Monthly meeting; in the course of which visit she says, "I felt constrained, I trust by the power of Divine love, to bend the knee in my first appearance, and vocally to supplicate the Father of mercies for the blessing of preservation, and that He would be pleased to enable us, of the younger class, to be faithful unto Him. "After this," she continues, "I ventured to open my mouth a few times, and afterwards was favored, I trust I may say, with a degree of holy quiet."

In the year 1801, she was united in marriage with William Gibbons of Lancaster County, and soon after became a member of Sadsbury Month-

ly Meeting; by which she was, in 1805, recommended as a minister of the gospel. In relation to this important event, she says in her journal, "My mind being frequently brought under exercise, respecting my religious duty, and often, 'when I would do good evil was present with me,' it occasioned great conflict of spirit; but as there was a seeking for patience, the language of my heart at seasons, was, 'Thanks be to God who hath given us the victory through our Lord Jesus Christ.'" In the prosecution of her religious labors, she was frequently engaged in the arduous service of visiting families, both within the limits of her own, and other Monthly Meetings. In relation to such visits she writes: "Although attended by close and deep searching of heart, yet I may say my secret desire has been, to do the will of my Heavenly Father, without mixture of the creaturely part. Gracious Father! be pleased to keep me near unto Thee, lest while I am preaching to others, I myself should become a castaway."

During the year 1826, our dear friend passed through close trials, in the death of two sons and a step-daughter; a short time previous to the decease of one of these, (a son in his twenty-first year,) she had obtained a minute to visit Baltimore Yearly Meeting, and not feeling released

from the prospect, she says, "Next day after his remains were laid in the silent grave, I left home, and although I parted with my dear husband under much trial, my mind was sustained in quiet trust, and that evening the language sweetly revived, 'Great peace have they who love Thy law, and nothing shall offend them.'"

Under date of Ninth month, 1827, she writes, "In the morning my mind being exercised, I was drawn into retirement, and after some time, a comfortable feeling was experienced, wherein I remembered how it was with Jacob, when on his way to Padan-Aram, he thus expressed, 'Surely this is none other but the house of God, and this is the gate of Heaven,' and a renewed covenant was entered into, that if He would be with me in the way I should go, He should be my God and I would serve Him."

Second month 28th, 1832. "I have passed a trying winter on account of the indisposition, and decease of my dearly beloved husband, which took place the 16th of last month; yet the time has not been spent without seasons of sweet consolation, which I trust have been afforded by the Author of all good: may I continue to commemorate His mercies."

Eleventh month 26th, she writes: "My mind having for a few days past been brought under

exercise and trial, mental breathing was felt this morning to the God and Father of my life, after which the consoling language was afforded, 'Leave the things that are behind in the hands of a merciful Creator, press forward, and as thou carefully eyes thy Guide, He will be with thee even unto the end, and give thee an admittance into his heavenly mansion;' at which my soul was satisfied, and this language arose, 'Blessed be the God of Jeshurun, who rideth upon the Heaven in thy help, and in his excellency on the sky.' May my soul bless his holy name." Again, "these consoling words revived, 'I am He, and there is no other; I am first and last; thy sins have been washed away in the atoning blood of the Lamb.'"

After a visit to some who had violated the discipline of the Society, she writes: "The language of my heart often is, Oh! the weightiness of dealing with offenders in the spirit of meekness and wisdom, attended with desires that it may not become a light matter to any so engaged."

Tenth month. "Prayers have ascended to the Father of mercies, that He may be pleased to pass by all my omissions and commissions, and that which has been too much in the mixture, and enable me to walk more consistent with the Gospel of His dear Son, Christ Jesus our Lord. Be-

ing fully sensible that any efforts to promote his righteous cause unaided by Him, will be fruitless and unavailing."

On recovering from severe illness, Ninth month, 1838.—"In the prospect of returning health my desire is to be so engaged as to be prepared for the clean linen pure and white, which is the righteousness of saints, and it hath renewedly appeared to me this morning, that those who are engaged in the Lamb's warfare, have many seasons of conflict and close proving to pass through; but I renewedly believe, that those who are endeavoring in sincerity to be members of the true Church, in the present day, will experience from season to season, that the power of the High and Holy One is over the power of the subtle enemy, in all his devices, and that He who can alone bruise the serpent's head, will in his own time, put the armies of the aliens to flight, and enable his suppliant seed to journey forward in the line of Divine appointment."

In the fore part of 1841, she removed to reside within the limits of Darby Monthly Meeting; in view of which she writes; "There are many causes for exercise; a deep scrutiny is often felt on my own account, and sometimes I feel almost overwhelmed. Holy Father! Thou who art strength in weakness, be pleased to guide and

keep me, even unto the end of my pilgrimage, and not suffer the enemy of all righteousness to come in as a flood, for Thou art able to cast him down."

1842. "It is a time in our Society wherein there is much cause for exercise to the living members; I believe there is a spirit at work which would draw some away from the spirituality of that, which they have once known, and many seem caught with it. Oh! that the true burden bearers may be sustained by the power of His might, who alone is able to strengthen them to bear the burdens of the present day, occasioned by a busy, active spirit, having found its way into our Society, tending to divide in Jacob, and scatter in Israel."

After making some visits to individuals, and distributing some religious tracts, services to which she was frequently drawn, she says:

"These comparatively small acts of apprehended duty, are humiliating, and I have earnestly desired to be preserved from kindling a fire in my own wisdom, and warming myself by the sparks thereof, lest I should have to lie down in sorrow."

1845. "I often feel the present to be a day of trial, yea, of much shaking in our Society: Be pleased, Oh! Father of mercies, to continue

to shake us, until that which is offensive to Thee may be removed, and that which cannot be shaken may remain, and through the power of thy love, grow brighter and brighter; that the ever blessed Truth may shine more conspicuously among us as a people, even as in ancient purity."

1847. "The desire of my heart is, that those who have been captivated, and their spiritual vision dimmed, by leaning, as I apprehend, to the natural part, may be willing to be searched and tried by the light of Truth, and so humbled as to be prepared to unite with their friends, who are endeavoring to support our once favored Society, on its ancient foundation."

Never having felt her present residence a settled home; in the Seventh month, 1848, she removed to West Chester, whereupon she became a member of this Monthly Meeting. The language of her heart upon this prospect was:—"'Send out thy light, and thy truth, Oh! Lord, and let them lead us,' guide us according to thy blessed will in this weighty prospect." Previous to removing her certificate however, she visited in gospel love, Ohio Yearly Meeting.

In the Third month, 1848, she attended three of the meetings in Philadelphia, of which she says, "In all of them it seemed my place, according to my little ability, to suffer with the suffer-

ing seed in silence: I believe there is a desire in many to hear words, and I fear in some, through an unsanctified zeal, to express them; Oh! what darkness does a lifeless ministry bring over a meeting, and heavy burdens to the living members."

In the eightieth year of her age, our dear friend set out, with the sanction of her Monthly and Quarterly Meetings, to visit the meetings of Redstone, Salem, and Shortcreek Quarterly Meetings, branches of Ohio Yearly Meeting; of which she says: "In the course of this journey, my mind was often secretly drawn forth in tender solicitude on behalf of our dear young Friends, and frequent opportunities occurred to encourage them not to look outward, but to have their minds turned inward, to the alone Source of help and strength, whereby they might come to experience an establishment on the Rock which never faileth."

At several different periods of her life, our beloved friend was engaged in visiting prisons, and prisoners, most of the latter being under sentence of death for murder. "After one of these visits," she writes, "Oh! how my mind craved that they might be redeemed from all iniquity, and brought into a state of acceptance in the Divine sight, remembering that the mercy of the Most

High, covers his judgment seat." In the eighty-third year of her age, after being engaged in religious service in her own meeting, she says: "On my return home, I was beset with doubts and fears, lest there had been a moving in the awful work without sufficient evidence of its being a Divine requiring, under the exercise whereof, I could appeal to the Searcher of hearts, '*Thou knowest* I have *never* ventured to speak in thy name, without believing it to be required by Thee, unfit and unworthy as I am;' after which my mind became more quiet, in believing that these conflicting, searching seasons, were designed for my deepening in the root of life."

On another occasion after attending a funeral, she says: "It was a serious time, wherein the necessity of being ready for the like solemn change, was deeply impressed on my mind, and it seemed best for me to call the attention of the people to this all-important concern; and Oh! may I, on every succeeding occasion, when apprehending myself called upon to speak in the name of the Most High, let the solemn query come close home, is 'Woe unto me if I preach not the Gospel?'" On completing her eighty-seventh year, she writes again, "Oh! the weightiness of speaking in the name of the Lord! It has felt increasingly awful to me of latter time."

In the First month, 1857, she was taken ill. At different times during this illness she expressed, as follows: "I think I feel no condemnation; I have had many struggles, many secret conflicts, known only to Him, who knoweth the secrets of all hearts. My way of getting along has been a little way—a one talent—but as that has been improved, the penny has been given. I think I feel an assurance, that the Arms of Mercy are open to receive me."

On the morning of Second month, 10th, she requested her children to sit down in her chamber, and after a little silence, she said, "My aspirations on your behalf have been frequent and fervent,—indeed I may say you are the children of many prayers; but, as 'no man can redeem his brother, or give to God a ransom for him,' I want each of you to seek the Truth for yourselves. If you live, you will have many conflicts, many trials, and may at times be ready to conclude you are forsaken,—seasons of this kind are permitted for our refinement, and self-abasement; but 'He who knoweth our frame, and remembereth we are dust,' will not suffer his seeking children to be tried above what He will enable them to bear,—His name is a strong tower, whereunto the righteous run, and find safety." At another time, "It is the *hidden* life the enemy seeks to

destroy, and is unwearied in his endeavors, but what a mercy it is, that 'He that is in you, is greater than he that is in the world.' I have lived many days, and experienced many conflicts, and though I have done little *for* the Truth, if I have been preserved from marring it, it is of His mercy in whom is all our strength."

After a time of deep exercise, she continued, "It was brought to my remembrance, that the candlesticks in the Lord's house, were to be made of *beaten gold;* implying that the work of preparation for his service must be *thorough*."

On hearing of a Friend being exercised in the Select Yearly Meeting, on the subject of silent, reverential waiting, and recommending it as one of our peculiar privileges, she said, "It did me good to hear it; Oh! this is what we want as a Society, silent waiting before the Most High! This *wordy* spirit which is among us, I don't know what it will come to; and yet, I would not check the lisping of a babe in Christ Jesus."

Alluding to the Yearly Meeting, she said: "I think I saw with undoubted clearness, that if Friends gathered under feelings of reverence, and holy fear, and if what was expressed was under the same holy influence, it would have a tendency to gather; but if the wisdom of man gets up, striving to do a great deal, it will make scatter-

ing work; it is only that which comes from above can gather there. Oh! that the great 'I Am,' may govern."

Eighth month, 2nd. "And now being so far recovered as to be able to sit up, the frequent breathing of my spirit is, to the Father of Mercies, that He would be pleased to keep me from evil, in thought, word, or deed; feeling increasingly the need of watchfulness unto prayer, that I may be preserved from bringing dishonor on the blessed Truth." In her ninety-first year, she writes: "The present is a day of close trial, and searching of heart to those, who are concerned for the welfare of our religious Society, in its present unsettled state; yet a hope at times arises that as those who are concerned to maintain it on its ancient foundation, keep steadfast through Holy Help, *there will*, in the Lord's time, be a gathering unto them, and our poor Society be favored with increasing settlement, and know an arising, as in ancient beauty."

Eleventh month, 1860. "Being renewedly made sensible that we cannot preserve ourselves, the excellency of retiring often, to wait upon the Lord for the renewal of our strength, was impressively brought before me, attended with desires, that not only the beloved youth, but we who are

more advanced in life, might be frequently in the practice of it."

In the fore part of 1862, she was again taken ill, and her recovery appeared doubtful. At one time she said: "I think it is an awful thing to die; I have often looked over the leaves of my life, and think I may say, I feel nothing in my way, which is surely of the Lord's mercy; sometimes I seem left to myself, and then I cannot so well bear my sufferings. As day and night succeed each other in the outward creation, so do they in our spiritual experience; patience seems sometimes almost ready to fail, and there is scarcely any ability to ask for more; at other times, (I hope it is not too much for me to say,) I am comforted with heavenly good, and the promise, 'I have graven thee on the palms of my hands,' &c., is remembered to my consolation."

On recovering from this illness, she writes: "It is unexpected, and not desirable to me to be even thus far restored to health and strength; yet crave to be preserved in patience, 'till He who giveth life is pleased to take it.'"

In her ninety-third year, she paid a visit to a military encampment; of which she says: "After passing a season of close exercise in the prospect, I went in company with other Friends, and saw such as were willing, or at liberty to gather

round us; and although sadness covered my spirit on beholding them, yet I was favored to get through the weighty service to my humbling admiration; may all the praise be given to Him, to whom alone it belongs."

"About this time," she writes, "Feeling my mind exercised, and tried with doubts and fears, lest I may through inadvertency, have cast a stumbling block in the way of any, the secret breathing of my spirit is, that more carefulness, more watchfulness, even unto prayer, may be maintained, that so more purity of heart may be experienced; and may'st Thou, Oh! Father who art in Heaven, condescend to be a light to my feet, and a lamp to my path, and enable me to follow thee whithersoever thou art pleased to lead me; 'Cast me not off in the time of old age, forsake me not when my strength faileth.'"

On the 27th of Second month, 1864, she had a slight paralytic affection, by which she was mostly confined to bed the remainder of her life; a period of more than four years. When in much pain she said, "If these 'afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory,' what a mercy it will be. My great desire is, to wait the Lord's time, and that I may not cast away the shield of faith."

During the late war, she remarked: "This grievous war is very distressing to my feelings; brother arrayed against brother. Oh! how often do I desire that the Lord would turn the hearts of the people to Himself, even as a man turneth a watercourse in his field; that wars and fightings may cease, and peace be restored to our once peaceful land."

She alluded to the comfort of having religious sympathizing friends to visit her, but desired more and more to be in the quiet, saying: "I love the quiet habitation." "I have remembered, 'whom the Lord loveth he chasteneth;' I seem chastened, but I trust it is all in mercy, for my refinement and purification; and if I am only ready for the call, it will be through the mercy of God in Christ Jesus." She spoke, as she frequently had done, "of the privilege of attending religious meetings, and greatly desired our young people might value these opportunities, that they might embrace the visitations of Heavenly love and mercy, and regard them with reverence and holy fear." Again, "I often think at the close of the day, whether it has been spent in a manner consistent with a disciple of Jesus Christ; I think it is my daily desire to live, so as to have the approbation of Him who seeth not as man seeth."

When suffering from great distress, she said: "Why am I so long detained here; may I be strengthened to bear all, as I ought. Not my will, Oh! Lord, but thine be done; be pleased to revive my faith."

Third month, 1867, feeling unusually weak and prostrated, she said: "It seems an intimation to prepare for the close. May the Lord sustain me unto the end, and my dear children also." Subsequently, on parting with one of her children, she revived the language: "Farewell my dear child, do not let the good things of this life choke the better seed. Perhaps I may never see thee again. My hope and trust is in Jesus Christ my Saviour."

She passed the winter of 1867–68, in better health than usual, but often suffered from weariness and nervous restlessness, particularly at night. Her desire for patience, to wait the Lord's time for her release, was often expressed, as also her blessings recounted; a deep, and almost abiding sense of her own unworthiness attended, and the expression that she had nothing to trust to, but the mercy of God in Christ Jesus, was frequently repeated.

Our valued friend was diligent in the attendance of meetings, and useful in the administration of the discipline, to a very late period of life.

In meeting, her solid deportment was instructive; her ministry sound and edifying. In social intercourse she was remarkable for christian courtesy, and kindness towards all; cheerful in spirit, patient under affliction, clear in judgment, preserved in great humility, she was green in old age; and the influence of her gentle spirit was comforting to others.

During her last illness, (of just one week,) her mind wandered at times, but had intervals of brightness throughout. At one time she said, "She hoped her 'iniquities and shortcomings would be forgiven, and remembered no more.'"

When suffering from pain and oppression, she desired to be "preserved from a murmuring spirit," and enabled to adopt the language: "Though He slay me, yet will I trust in Him."

On Fourth-day night, she supplicated: "'Thy kingdom come, Thy will be done,' *forever*, and *forever, and forever*." The belief being expressed, that when the summons came, it would be joyful to her, she replied: "I think I may say I have a hope that when done with the things of time, I shall be admitted into the "assembly of the just of all generations.'"

At another time, "Oh! Lord, my only helper, keep and preserve my soul, I pray Thee, lest after all I have known of thee, I slide, as many

have slidden, from the path of thy holy commandments." Fifth-day, the last of her life, was one of great weakness and suffering; she expressed much, but articulation had become so difficult, little could be understood In the evening she said something about being released, and "Why do I linger," and a little after, "I am such a poor creature." Her strength was now fast declining, and about eleven o'clock in the evening, her weary, waiting spirit was gently released from its suffering tenement, and we cannot doubt, was permitted to enter that rest so often longed for.

She deceased the 2nd of Fourth month, 1868, in the ninety-eighth year of her age, and sixty-third of her ministry.

"Blessed are the pure in heart, for they shall see God."

8319.266.92
morials concerning deceased Frien
003017697
dener Library
3 2044 081 813 156